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templative. Contemplation is, indeed, a kind of self-indulgence. " To neglect this [i.e. bodily employment and mental labour] and say, ' I will pray and meditate/ is as if your servant should refuse your greatest work, and tye himself to .some lesser, easie part. God hath commanded you some way or other to labour for your daily bread/' " The rich are no more excused from work than the poor, though they may rightly use their riches to select some occupation specially serviceable to others. Covetousness is a danger to the soul, but it is not so grave a danger as sloth. The standing pool is prone to putrefaction : and it were better to beat down the body and to keep it in subjection by a laborious calling, than through luxury to become a cast-away." ^M So far from poverty being meritorious, it is a duty to choose the more profitable occupation. " If God show you a way in which you may lawfully get more than in another way (without wrong to your soul or to any other), if you refuse this, and choose the less gainful way, you cross one of the ends of your Calling, and you refuse to be God's steward." Luxury, unrestrained pleasure, personal extravagance, can have no place in a Christian's conduct, for " every penny which is laid out . . . must be done as by God's own appointment." Even excessive

devotion to friends and relations is to be avoided. " It is an irrational act, and therefore not fit for a rational creature, to love any one farther than reason will allow us. . . . It very often taketh up men's minds so as to hinder their love to God/" The Christian life, in short, must be systematic and organized, the work of an iron will and a cool intelligence. Those who have read Mill's account of his father must have been struck by the extent to which Utilitarianism was not merely a political doctrine, but a moral attitude. Some of the links in the Utilitarian coat of mail were forged, it may be suggested, by the Puritan divines of the seventeenth century.